

1001 GEMS
OF
HINDU RELIGIOUS THOUGHT
GLEANED FROM THE WRITTEN WORKS AND
SPOKEN WORDS AND TEACHINGS
OF ANCIENT AND MODERN
HINDU SAINTS, SAGES
AND PRECEPTORS.

Compiled by

P. K. C.

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of love, I have paused to think of the great debt which we modern Easterns owe to the West, whose earnest, pious and learned sons have done so much to reveal to us our own veiled sacred lore. Was it not the West that awakened us to a sense of the existence in our midst of the holy and learned Swami Vivekananda, who, previous to his mission in foreign lands, was in very truth a light hidden under a bushel, so far as his own countrymen were concerned? Was it not a profound student of the West who by his "Sacred Books of the East" brought within reach of all of us the beautiful music that the ancient Rishis sang to the Heavenly Father in the shining sky? And is it not to the stirring example of the West that we owe the great revival which our incomparable religion is now passing through—a revival which has for one of its many noble objects that of diffusing true religious light, not only in the highways of our society, but also in its byeways, in its dark nooks and corners? The spirit of our religion had remained enchained during many ages and cycles. The sister spirit of the West came and stood beside the enmeshed one, and snapped her chains, and bade her be free to roam again, like the beautiful winds, and

breathe her sanctifying perfume over all men alike. In a word, the West has revived for us the long moribund tolerance of our religion. And to this great and inspiring influence we owe those numerous successful endeavours which have been made of late years to interpret and expound the works of our ancient teachers and saints and to clothe in modern garb, for the benefit of the modern soul, the imperishable thoughts and sentiments of the religion which was revealed to the Rishis in a land which was the cradle of religions. And so, the pious and peaceful unison of the sister spirits of the East and the West has enabled a humble devotee to weave a chaplet of gems "of purest ray serene," and in the pious hope that these gems may illumine many a human soul and open to the *Brahman* the doors "of the only temple, He delights to fill," I send this little book of mine forth on its holy mission.

P. K. C.



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Aum.

VEDAS.

1. Be to us easy of approach, even as father to his son;
Agni (God) be with us for our weal. Rig-Veda I. i. 1-9.
2. Prolong our days of life, wipe out our trespasses.
R. V. I. 157-4.
3. He whilst yet enveloped in the mother's womb, is
subject to many births and has entered upon evil.
R. V. I. 164-32.
4. That which exists is one: Sages call it variously. ✓
R. V. I. 164-46,
5. Let us meditate on that excellent glory of the divine
Vivifier. May He enlighten our understanding.
R. V. III. 62-10.
6. O God, have mercy, give me my daily bread.
R. V. VI. 47-10.
7. May He, the bounteous God may find us sinless, who
giveth at a distance like a father R. V. VII. 97-2.
8. Never play with dice; practice husbandry; rejoice in
thy property, esteeming it sufficient. R. V. X. 34.
9. Save us from uncommitted and committed sin. pre-
serve us all from sin to day for happiness. 33-8. R. V. c

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10. O bright and powerful God, through want of strength I erred and went astray; Have mercy, spare me, mighty Lord.
R. V. X. 89-3.

11. What God shall we adore with sacrifice. R. V. X. 121.

12. Him let us praise the golden child that rose in the beginning.
R. V. X. 121.

13. The one sole Lord of all that is created. R. V. X. 121.

14. Who made the earth and formed the sky. R. V. X. 121.

15. Whose shade is death, whose lustre makes immortal.
R. V. X. 121.

16. Who governs men and beasts, Whose majesty these snowy mountains, these oceans with their rivers declare.
R. V. X. 121.

17. There was not non-existent or existent: there was no realm of air, no sky beyond it.

18. What covered in and where? and what gave shelter? was water there, unfathomed depth of water? R. V. X. 129-1.

19. Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider.

20. That one thing, breathless, breathed by its own nature: Apart from it was nothing whatsoever.

21. Darkness there was: at first concealed in darkness this All was indiscriminated chaos. *the original confusion*

22. All that existed then was void and formless: by the power of warmth was born that unit.

Thereafter rose Desire in the beginning, Desire, the seed and germ of spirit.

main, Jewish distinction between divisions (5) anything, little

making any distinction

24. Sages who searched with their hearts thought discovered the existent's kinship in the non-existent.

25. Transversely was their severing love extended: what was above it then, and what below it?

26. There were begetters, there were mighty forces, free action here and energy yonder.

27. Who verily knows and who can here declare it, whence it was born and whence comes this creation?

28. The gods are later than this world's production. Who knows then whence it first came into being?

29. He, the first origin of this creation, whether He formed it all or did not form it.

30. Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not. R. V. X. 129.

31. The place is common, common the assembly, common the mind, so be their thought united. R.V.X.191-3.

32. One and the same be your resolve, and be your minds of one accord, united be the thoughts of all that all may happily agree. R. V. X. 191-4.

33. I impart to you concord, with unity of hearts and freedom from hatred: delight in another, as a cow at the birth of a calf. Atharva Veda Book III. 101-1.

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end, beyond *Budhi* or the determinative faculty one saves one's self from the jaws of death. Katha Upa. III. 15.

52. He will have to die again and again who sees this Universe as many. Katha Upa. IV. 11.

53. As the sun, the eye of the whole world, is not sullied by the defects of the human eye or of external objects so the inner soul of all beings is not sullied by the misery of the world. Katha Upa. V. 11.

54. When all the desires cease which were cherished in his heart, then the mortal becomes immortal, then he obtains Brahman in this life. Katha Upa. VI. 14.

55. Existence alone, my dear child, this was in the beginning, One only without a second.

Chandogya Upanishad VI. 2-1.

✓ 56. That art thou.

Chand. Upa. VI. 8-7.

✓ 57. He who sees that One does not see Death.

Chand. Upa. VII. 26-2.

58. These rivers, my son run the eastern (like the Ganga) toward the east, western (like the Sindhu) toward the west. They go from sea to sea (*i.e.* the clouds lift the water from the sea to the sky and send it back as rain to the sea). They become indeed sea. And these rivers when they are in the sea do not know I am this or that river.

Chand. Upa. 10-1.

sunlight is to adorn
59. In my illumined heart the sun of Wisdom doeth ever shine; He never riseth nor doeth he set ever.

Calam's beautiful.

Maitreya Upa. II.

✓ 60. In the calm and tranquil mind one finds inexhaustible bliss.

Maitreya Upa. II.

*that cannot be wasted
spent
x. Happiness in a very high*

61. The body is called the temple and the *Jiva* in it is verily *Siva*. Maitr-Upa. II.

62. He is without parts, without actions, tranquil, and without fault, without taint. Swetaswatara Upa. VI. 19.

63. Thou shalt not see the seer of the sight nor the thinker of the thought. Brihad aranyaka Upa. III. 42.

✓64. The very highest of sacrifices is Gnana Yagna or wisdom sacrifice. Satyayani Upanishad.

✓65. Who is a Sanyasin? He is the real Sanyasin who leaving of all Dharmas and the attachment of I and mine and taking refuge in Brahman, is convinced through practical realization of great sayings (*Maha-Vakya*), like "That art thou," "All is Brahman," "There is nothing like many," and "That he is himself Brahman" and moves on in the world in undisturbed and changeless *Samadhi*. He alone is worthy of worship; he is the real *Yogi* and the real *Paramahansa*, the real *Avadhuta* and the real *Brahmagnani*. Niralamba Upanishad.

66. The Brahman is Existence, Knowledge and Infinity. Taittiriya Upanishad. II. 1-1.

67. He who knows the Supreme attains the highest. Tait. Upa. II. 1-1.

68. Happiness is Brahman. From Happiness indeed all these creatures are born; when born they live through happiness; when they depart they enter into happiness. Tait. Upa. III. 6.

69. All this Universe indeed is *Brahma*; From Him does it proceed; into Him it is dissolved; in Him it breathes. So let every one adore Him calmly. Chandogya Upa. III. 14

Handwritten notes:
 The change of a body into a liquid condition
 to melt; to break up;
 to be dissolved into its elements

BHAGAVAD GITA

SREE KRISHNA.



80. Thou grieveest for those that should not be grieved for, and speakest words of wisdom. The wise grieve neither for the living nor for the dead. Bhagavad Gita II. 11.

81. As the Dweller in the body seeketh in the body childhood, youth and old age, so passeth he on to another body; the well-balanced grieveth not there at. B. G. II. 13.

82. The contacts of the senses, O son of Kunthi giving cold and heat, pleasure and pain they come and go, impermanent; endure them bravely, O Bharatha. B. G. II. 14.

83. He who regardeth the Dweller in the body as a slayer and he who thinketh It is slain both of them are ignorant. It slayeth not, nor is It slain. B. G. II. 19.

84. As a man casting off worn out garments, taketh new ones, so the dweller in the body, casting off worn out bodies, entereth into others that are new. B. G. II. 22.

85. Weapons cleave It not, nor fire burneth It, nor water wet It, nor wind drieth It away. B. G. II. 23.

✓ 86. For sure is the death of him that is born, and sure is the birth of him that is dead therefore over the inevitable thou shouldst not grieve. B. G. II. 27.

70. There is nothing here that is many and varied; He who sees the world as though it were varied, obtains death.

Brih. Upa. IV. 4-19.

71. When He who is highest and lowest is beheld, then the knot of the heart is broken, doubts are all shattered and his *karmas* perish.

Mundikya Upa. II. 2-8.

72. He who knows the Brahman becomes the Brahman indeed.

Mund. Upa. III. 2-9.

73. Again departing from hence he is born again.

Aitareya Upa. II. 5-1.

74. Thou art woman, Thou art man, the boy as well as the girl Thou art. It is Thou that pretendest to be unborn, and Thou that appearest as having been born, O Thou all pervading One.

Swetaswatara Upa. IV. 3.

75. As the web issued from the spider, as little sparks proceed from fire, so from the One soul proceed all breathing animals all worlds, all the gods and all beings.

Brihad-Arananyaka Upa. II-i. 20.

76. Being in this world we may know the Supreme Spirit; If then be ignorance of Him, then complete death ensues; Those who know Him become immortal. IV-iv. 14.

77. That Soul the gods adore as the light of lights as the immortal life.

Brih. Ara. Upa. IV-rv. 16.

78. "I am Brahma," who ever knows this, 'I am Brahma' knows all. Even gods are unable to prevent his becoming Brahma.

Brih. Ar. Up. I-iv. 10.

79. The root is Brahma, who is knowledge and bliss.

Brih. Ara. Up. III-ix. 28.

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87. All the Vedas are as useful to an enlightened Brahman, as is a tank in a place covered all over with water. B.G.II. 46.
- ✓ 88. Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive, nor be thou to in-action attached. B. G. II. 47.
- ✓ 89. He whose *manas* is free from anxiety amid pains, indifferent amid pleasures loosed from passion, fear and anger, he is called a *Muni* of stable mind. B. G. II. 56.
90. If man, musing on the objects of sense, conceiveth an attachment to these, from attachment ariseth desire; from desire anger cometh forth. B. G. II. 62.
91. From anger proceedeth delusion; from delusion wandering memory; from wandering memory the destruction of *Budhi* from destruction of *Budhi* he perishes. B. G. II. 63.
92. In that Peace extinction of all pains ariseth for him, for, of him whose heart is peaceful the *Budhi* soon attaineth equilibrium. B. G. II. 65.
93. There is no *Budhi* for the non-harmonized, nor for the non-harmonized is there concentration, for him without concentration there is no peace, and for the unpeaceful how can there be happiness. B. G. II. 66.
94. Who so forsaketh all desires and goeth onwards free from yearnings, humble and unselfish---he goeth to Peace. B. G. II 71.
95. Man winneth not freedom from activity by abstaining from action, nor by mere renunciation of activity doth he rise to perfection. B. G. III. 4.
96. With the organs of action, without attachment, performeth *Yoga* by action, he is worthy. B. G. III. 7.

97. The righteous, who eat the remains of the sacrifice, are freed from all sins; but the impious who dress food for their own sakes, they verily eat sin. ✓ B. G. IV. 13.

98. Whatsoever a great man doeth, that other men also do; the standard he setteth up, by that the people go. B. G. III. 21.

99. Those deluded by the energies of Nature are attached to the functions of energies. The man of perfect knowledge should not unsettle the foolish whose knowledge is imperfect. B. G. III. 29.

100. Affection and aversion for the objects of sense abide in the senses; let none come under the dominion of the two; they are his adversaries. B. G. III. 34.

101. It is said that the senses are great; greater than the senses is *Manas*; greater than *Manas* is *Budhi*; But what is greater than *Budhi*, is He. B. G. III. 42.

102. Whenever there is decay of *Dharma* O. Bharata! and there is exaltation of *Adharma*, then I Myself come forth. B. G. IV. 7.

✓ 103. However men approach Me, even so do I accept them. for the path men take from every side is Mine, O. Bharata. B. G. IV. 11.

104. He who can see inaction in action, and action in inaction, he is spiritually wise among men, he is harmonious, he hath performed all actions. B. G. IV. 18.

105. Whose works are all free from the moulding of desire, whose actions are burned up by the fire of wisdom, he is called a sage by the spiritually wise. B. G. IV. 19.

106. Some pour as sacrifice hearing and other senses into the fires of concentration; some pour sound and other objects of sense into the fires of the senses as sacrifice. B. G. IV. 26.

107. Even if thou beest among all evil men the most evil-doing, yet shalt thou escape from all sin by the raft of wisdom. B. G. IV. 36.

✓ 108. He should be known as perpetual Sannyasi who neither hateth nor desireth; free from the pairs of opposites, O! Mighty-armed he is easily set free from bondage. B. G. V. 3.

✓ 109. He who acteth, placing all actions in Brahman, abandoning attachment, is unpolluted by sin as a lotus leaf by the water. B. G. V. 10.

110. Renouncing all actions by *Manas* the sovereign Dweller in the body resteth serenely in the nine-gated city, neither acting or causing to act. B. G. V. 13.

111. The Lord accepteth neither the evil nor yet the well doing of any. Wisdom is enveloped by unwisdom; there-with mortals are deluded. B. G. V. 15.

112. The sage looketh equally on a perfectly learned and humble Brahman, a cow, an elephant, and even a dog and a *swapaka*. B. G. V. 13.

✓ 113. One should neither rejoice in obtaining what is pleasant, nor sorrow in obtaining what is unpleasant; with *Budhi* firm, unperplexed, the *Brahman*-knower is established in *Brahman*. B. G. V. 20.

114. When among the objects of sense and among actions he feeleth no longings, nor any formative willings, then successful in *Yoga*, he is called a *Sannyasi*. B. G. VI. 4.

